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A remarkable Account of the Conversion of three Jewish Children in Berlin, in 1715.

[From a Letter of Dr. Jablonski, a Lutheran Clergyman.]

YOU require an account of the Jewish affairs at Berlin ; whereof I am not unwilling to treat, since it seems there is something extraordinary in them. But then I cannot but speak in the first place of the three Jewish children, though afterwards some other things ought likewise to be mentioned.

It happened that a Jew, whose name is Isaac Veit, did live with a Christian, who is an under officer in the king's troops. The Jew has three daughters. The eldest is called Sprintz, and owned to be aged twelve years. The name of the second is Guttel, of ten years of age ; and the name of the youngest of all is Esther, said to be eight years old. The parents asserted each of them to be two years younger.

These children had a familiar conversation with the soldier's wife, who lived in the garret ; and they would often get up stairs, eat and drink with them, and be present when they said their prayers and sang their hymns. The matter came at last to that pass, that the girls resolved to desert their parents, and to go over to the Christians ; and the Christian woman conducted them secretly for that purpose to [Mr. Kahman] the minister of St. Mary's church : But no sooner did the parents know their daughters were withdrawn from them, but they address themselves to the king to have them restored, wherein they were supported by the whole company of the Jews that live in this place.

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The king was pleased to nominate a good number of divines, with two gentlemen of the privy council added to them. They were to inquire, Whether the children might be refused to their parents who remanded them back, without infringing the right and power which a father hath over them? The commissioners met in my house, July 19, 1715, whither also the girls were called with their Jewish parents. The parents were heard in the first place; and being dismissed, the girls, who, ardently desiring to be admitted to our holy religion, and refusing to return to their parents, and the Jewish communion, the parents were again called in. And it was then that a memorable scene opened itself, not unworthy of a pious spectator.

In the parents appeared a strife betwixt love and hatred, whilst they did most heartily love their children on one hand, and abhor them as much on the other. They did not know what countenance to shew them, and what words to use. In the children a bashfulness was observed towards their parents, attended however with a fear. There appeared a paleness in their face, and a trembling in the whole body. The mother, a talkative woman enough, but not wanting ingenuity, began to shew the children the breasts which had given them suck. She descanted also upon the benefits of education, and the tenderness of that natural affection which is betwixt parents and children.

The girls, affected with these things, declared how sensible they were both of the love of parents, and of the duty of children toward them: but refused to yield obedience to them in a matter contrary to their conscience. At the same time the father began to sigh, to weep, and to lift up his hands to heaven. Again, the mother's love being turned into rage, upbraided the children with disobedience, with obstinacy, and a contumacious temper: then she began to threaten them with her curses, nay actually to pour them forth upon them.

The parents being ordered to withdraw, the girls were fully acquainted with every thing that might render uneasy to them the Christian religion: such as poverty, the miserable condition of fatherless children, and the hard necessity of seeking their bread by the labour of their hands, &c. On the contrary, what plenty they might have, if they would but return to their parents. To this the children with an undaunted courage, and a temper strengthened beyond their age, did constantly affirm, that they were not in the least moved thereat; that they did seek nothing but the salvation of their souls, despising all other things, that they might be children of God, and heirs of heaven. The necessities of this life they would earn by the labour of their hands, though by the hardness of work the blood should spurt out of their fingers. It was enough for them, if they

they were but inserted into the Christian church, to partake hereafter of her spiritual benefits ; for this reason they did beg they might not be put to a necessity to return to their parents.

After those things were most amply and to our astonishment transacted, we then, to explore their minds the better, asked them, That if there were some hopes that their parents would shortly be converted to the Christian faith, whether after such a thing they would not return to their parents and live with them? It was then that the countenance of these babes all on a sudden changed, not unlike the sun, when it shines out after the clouds are dispelled. In like manner did the children, after having laid aside their heaviness, begin to look cheerfully, and in their whole countenance express their gladness. They replied with joy, that they would do that with all their hearts, and love their parents the more cordially, after they had been made partakers with them of the same holy faith, &c.

This is what I write to you in a summary manner. It is not in my power to describe to the life the vehement and truly unfeigned commotions of mind which appeared in the parents as well as in the children. Certainly, all those that were present were astonished thereat. As for myself, when I saw the children go on in so intrepid a manner, beyond their age, and almost against the laws of nature, it seemed to me as if I beheld with my eyes what Jerom formerly persuaded Heliodor ; that although his mother in a disordered hair and clothes rent into pieces, should shew him the breasts that had sucked him ; and though the father should lie upon the threshold : that yet, he would make no halt, but fly away to the banner of the cross, &c.

After we had maturely weighed this matter, it was unanimously resolved that the children ought by no means to be returned to their unbelieving parents ; but that they ought to be maintained at the king's charge, and to be instituted in the Christian faith, the rudiments whereof they had already received. However, that the parents should be permitted to speak with them as often as they pleased, in the presence of some witnesses. Likewise that the Jews ought to be severely prohibited from conveying away the children in a clandestine manner, or do them in any other wise some mischief. As for baptism, it was decreed, it ought not to be precipitated, but that the years of maturity ought to be stayed for. All this the king hath been pleased to ratify : the girls are committed to the care and institution of Christians, having all this while expressed a constancy in their purpose, and a probity in their manners. Baptism is now, God willing, in a little time to be conferred upon them.

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✠ The above account is taken from the Appendix to Dr. Gillies's Historical Collections. On mentioning the circumstances to Mr. Frey, the converted Jew now in England, he well remembers hearing of the affair at Berlin, where it happened, and that two at least out of the three turned out eminent Christians.

FOR the MASSACHUSETTS M. MAGAZINE.

EXTRACTS

From a Manuscript of the late Mr. S. B. exhibiting some of his Thoughts upon the Words of Paul, recorded in 1 Cor. iii. 2.

THE apostle tells the Corinthians, that, when he was with them, "he could not speak unto them, as unto spiritual, but as unto carnal, even as unto babes in Christ;" and then adds, "I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able."

To shew what doctrines the apostle taught the Corinthians, he says, "Here we have no great difficulty to determine. He doubtless taught them the essential, distinguishing and fundamental doctrines of the gospel. He could not have preached the gospel, unless he had preached all the essential doctrines of the gospel. To preach the gospel, not only one or two truths must be preached, but a system of truths. A man may preach much about God, and not preach a word of gospel. A man may preach much about Christ, heaven and hell, and not preach the gospel. He could not lay open the Christian religion, clearly and fully, without preaching the fundamental doctrines of the gospel. Whatever these doctrines are, they must be preached, in order to preach the gospel of Christ. Hence, if he preached nothing to the Corinthians, save the gospel, he must have preached the essential doctrines of the gospel.

That he preached the essential doctrines of the gospel, appears, from his epistles to the Corinthians.

In his first epistle to the Corinthians ii. 14, we find the doctrine of total depravity. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." He says, in his second epistle v. 14, "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead." Spiritual death can mean nothing short of total opposition to God. To be spiritually
dead

dead is to be destitute of true love or benevolence. In the fullest and plainest manner, he taught the Corinthians the doctrine of disinterested benevolence; as in 1 Cor. xiii. he uses the word charity, as meaning disinterested benevolence, or Christian love.

In 2 Cor. iv. 6, he taught the doctrine of instantaneous regeneration. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." A beautiful figure to illustrate regeneration. God said, (when he first commanded the light to shine out of darkness) "Let there be light; and there was light." God says, Let there be love instead of hatred, and there is love.

The apostle taught the Corinthians the doctrine of divine agency and human dependence. "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." 2 Cor. iii. 5.

He taught them the doctrine of the saints' perseverance, 2 Cor. i. 21, 22. In 2 Cor. v. he thus writes, "We know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." How could the apostle tell his brethren that he had a house, eternal in the heavens? It was on this principle, God hath promised that, where he hath begun a good work, he will carry it on until the day of Jesus Christ.

He taught the Corinthians the doctrine of divine sovereignty; that is, "that God worketh all things according to the counsel of his own will." He says, "I have planted, Apollos watered; but God gave the increase," 1 Cor. iii. 6. In doing this, God acts as a sovereign. He gives the increase when, and where he pleases.

The apostle taught the Corinthians the doctrine of election. "Not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen." 1 Cor. i. 26, 28.

Total depravity, disinterested benevolence, instantaneous regeneration, divine agency and human dependence, the perseverance of saints, divine sovereignty and election, are called milk, by the apostle, because, it is impossible to say any thing of consequence about God, Christ, or fallen man, without bringing these doctrines to view. They are called milk, because they are easy to be understood. Infants can digest milk. Milk is easily digested by a healthy stomach. So these doctrines are easily understood. A child of four years old may understand

understand them. The apostle might call them milk, because they were palatable to the Corinthians. What more palatable to the Christian than these doctrines? He called them milk, because they were nourishing to the Corinthians. Nothing is more nourishing to children than milk. Peter calls such "the sincere milk of the word." These doctrines are extremely nourishing. They support the Christian. He is established by them, and by them he grows in grace and knowledge. They are sweeter to him than honey or the honeycomb. If he be not fed with these, he is hungry and thirsty still.

The apostle preached these doctrines, because the Corinthians had been heathens, and totally ignorant of divine revelation. Therefore it was necessary that he should teach them the first principles of the oracles of God. He preached them to the Corinthians because they were extremely liable to error. Jews were among them, and used all their art and cunning to draw them away from the profession of Christianity. There are no doctrines the apostle could teach, that are so well calculated to establish the Corinthians as these doctrines. No doctrines can be preached that are so well calculated to promote the practice of believers as these doctrines.

What has been said may lead us to conjecture what doctrines the apostle referred to, which he called meat. Types and figures. Predictions of the Old Testament respecting the spread of Christianity. The predictions of Christ and his apostles respecting the general apostasy, the man of sin, and the millenium. So the apostle intimates in the third chapter of his second epistle to the Corinthians.

The reason why professed Christians have fallen into so many divisions and controversies is this, they have not been fed with milk. How important then that every auditory be fed with milk; for this is the inspired method of instruction.

Infidel sentiments have spread so fast, because people have not been fed with milk. Only let the divine character be properly brought into view in every sermon, divine agency, divine sovereignty, &c. and people immediately feel that there is a God; for they feel him in the midst of them, and they feel themselves to be in his hands.

There is great danger that errors will spread. Many people are not fed with milk. Many too do not relish milk when fed with it. Until people can relish milk, we must expect that Arminianism, Universalism, Deism, Atheism, and other pernicious errors will abound.

Those are the plainest preachers who preach the doctrines of total depravity, disinterested benevolence, instantaneous regeneration, divine agency and human dependence, perseverance of saints, divine sovereignty and election. A man that does not
preach

preach these doctrines cannot be easily understood. People scarcely ever know what he means. The people in general, who live under his ministry, never know whether they be Christians or sinners, heirs of God or sons of perdition.

The importance of preaching the fundamental doctrines of the gospel is obvious. Take away these, and the Christian's hope is at once destroyed.

It is a dark symptom in hearers if they be not able to bear milk. That constitution must be vitiated that cannot bear milk. That society is hostile to the way of salvation by Jesus Christ, which cannot bear doctrines so plain and easy to be understood. It is a very dark symptom in any person or society, not to bear milk.

Does the "sincere milk of the word" nourish you? Do you feed upon it and love it? If it do not nourish you, it will assuredly destroy you. God says, his word shall accomplish that which he pleases, and shall prosper in the thing whereto he sent it, and shall not return unto him void. God always sends his word for some purpose. If it have not proved a favour of life unto life, you have reason to fear that the preaching of the gospel will harden you and fit you for destruction. Saints may reflect, that if the gospel now nourish them, they have meat that shall endure to life eternal."

THE
FULFILMENT OF PROPHECY
IN THE
DESTRUCTION OF JERUSALEM,

Considered as an eminent Proof of the Truth of Christianity.

(Extracted chiefly from the Bishop of London's Lectures on the Gospel of St. Matthew.)

OF the various kinds of evidence that may be adduced in proof of the divine origin of the Christian religion, none is more forcible and conclusive than the fulfilment of prophecy. Nor can it be disputed, that to foretel future events with plainness and precision, and events, which at the time appear improbable, argues an intelligence more than human. The Old Testament abounds in prophecies respecting the incarnation and sufferings of our blessed Saviour, which were in due time exactly fulfilled. Jesus Christ himself was an illustrious prophet, and thus, as well as by miracles, gave ample proof of his divine mission.

mission. Among the predictions of our Lord recorded by the Evangelists, none are more remarkable than those relating to THE DESTRUCTION OF JERUSALEM, which we find in the Evangelists (Mark xiii. 1—10. Luke xxi. 5—28. xix. 41—44.) and especially in the 24th chap. of St. Matthew's gospel; an event to which the whole chapter, in its primary acceptation, refers: at the same time it must be admitted, that the forms of expression, and the images made use of, are for the most part applicable also to the day of judgment; and that an allusion to that great event, as a kind of secondary object, runs through almost every part of the prophecy. This is very common in the prophetic writings, where two subjects are frequently carried on together, a principal and a subordinate one. And thus the benefit of our Lord's predictions, instead of being confined to one occasion, or to one people, is extended to every subsequent period of time, and to the whole Christian world.

The substance of this prophecy may be arranged under three general heads.

I. The signs which were to *precede* the destruction of Jerusalem.

II. The circumstances of the siege.

III. The actual capture of the city by the besieging army.

I. The signs which were to precede this event, Verse 5, and following. "Many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars, and rumours of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come."

The first part of this prophecy began soon to be fulfilled, for we learn from the ancient writers, and particularly from Josephus, that not long after our Lord's ascension, several *impostors* appeared; some pretending to be the Messiah, and others to foretel future events. Of the first sort were Dositheus, who said that he was the Christ foretold by Moses; and Simon Magus, who said he appeared among the Jews as the Son of God. There were many *false prophets*, particularly an Egyptian,

tian, who led a great multitude of people to the mount of Olives, persuading them that they should see the walls of Jerusalem fall down at his command, and thus afford them a free entrance into the city ; and Theudas, a magician, who induced an immense body to follow him with their effects to the river Jordan, assuring them that the river would divide itself upon his order, and permit them to pass over it. On both these occasions great numbers of their deluded followers perished by the sword of the Romans. In the reign of Nero, when Felix was Procurator of Judea, such numbers of these impostors made their appearance, that many of them were put to death every day. And this spirit of delusion continued to the last, for on the day the temple was destroyed, a false prophet proclaimed that God had commanded the people to go up to the temple, where they would receive signs of deliverances : in consequence of which 6000 persons, who followed his injunctions, perished in its ruins.

Our Lord foretels also, *wars, famines, pestilences, and earthquakes*, as signs of these times. As our limits will not admit of an enumeration of the various historical facts which confirm these predictions, we can only state a small part of them, referring to historians who have written of those times, particularly to Josephus, the preservation of whose history, while so many others have been entirely lost, seems to shew the design of Providence, to give to every future age an authentic proof of the fulfilment of this astonishing prophecy.

With regard to *wars* ; Josephus relates a disturbance in Mesopotamia, occasioned by the indiscretion of two Jews, in which 50,000 people perished. In the year 49, during the passover a tumult occurred, in which 20,000 Jews lost their lives. At Cæsarea in one disturbance, 20,000 Jews were killed. The disorders which prevailed over all Syria were terrible. At Alexandria, 50,000 Jews were slain, and at Damascus, the inhabitants put to death 11,000 Jews in an hour's time.

A very severe *famine* which prevailed over Judea, Rome, and Italy, in the reign of Claudius, is mentioned in the Acts of the Apostles, and by various historians ; who also record severe *pestilences* at Babylon, Rome, and other parts, as well as *earthquakes* at Rome, Aphamea, Laodicea, and Campania, by one of which, three cities in Asia, Laodicea, Hieropolis, and Colosse, were overthrown.

In the 9th and following verses, our Lord foretels the *persecutions* of his disciples. That every circumstance here mentioned was minutely and exactly verified, must be perfectly well known to every one who has read the Acts of the Apostles. We there see that the very *name* of a Christian was a crime ; and it exposed them to every species of insult, indignity,

ty, and cruelty. Many, terrified with these persecutions, as was predicted, became *apostates* from their religion, and renounced their faith : of whom St. Paul mentions Phygellus, Hermogenes and Demas. Many betrayed one another : for history informs us, "that several Christians were at first apprehended ; and then, *by their discoveries*, a multitude of others were convicted, and cruelly put to death, with derision and insult."

In the 13th verse our Lord engages for the preservation of his faithful disciples ; and it is remarkable, that none of them were known to perish in the siege and destruction of Jerusalem.

Another sign was, that the Christian religion was first to be *propagated* over the greater part of the Roman empire, which, in scripture, as well as by the Roman writers, is called the *world*. Then shall come, what is called in the 3d verse, *the end of the world* ; that is, of the Jewish state and government, sometimes so termed. And we learn from the most authentic writers, that the gospel was preached, within thirty years after the death of Christ in Idumæa, Syria, and Mesopotamia ; in Media, and Parthia, and many parts of Asia Minor ; in Egypt, Mauritania, Ethiopia, and other regions of Africa ; in Greece and Italy ; as far north as Scythia, and as far westward as Spain, and in the British Isle, where there is reason to believe Christianity was planted in the days of the apostles, and before the destruction of Jerusalem.

II. The circumstances of the siege itself. Verse 15 and 16. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand,) then let them which be in Judea flee into the mountains. Ver. 21. For there shall be great tribulation, such as was not since the beginning of the world, no, nor ever shall be."

The abomination of desolation denotes the Roman army which besieged Jerusalem, and which the prophet Daniel calls the *abomination which makes desolate* : because upon their standards were depicted the images of their emperor, and of their gods whom they worshipped : the word *desolation* is added, because this mighty army brought ruin and desolation upon Jerusalem. This city, the mountain on which it stood, and a circuit of several furlongs around it, were accounted holy ground : and as the Roman standards were planted in the most conspicuous places near the fortifications of the city, they are here said to stand in *the holy place*, or, as St. Mark expresses it, *to stand where they ought not*. The first Roman governors, in compliance with the religious opinions of the Jews, used to come into the city with ensigns destitute of their ornaments. Pilate was the first who set up images in Jerusalem, which he did privately, his
army

army making their entrance in the night. But as soon as the people knew it, they earnestly supplicated that they might be removed, to which Pilate consented. And not long after, a Roman army, intending to march through Judea, to invade an enemy's country, was prevailed on to change its route for this very reason. When, therefore, this idolatrous and destructive army appears before the holy city, *then*, says our Lord, *let them which be in Judea flee into the mountains, &c.* We gain from the best ecclesiastical historians, that when the Roman armies approached Jerusalem, all the Christians left it, and fled to Pella, a mountainous country, and to other places beyond Jordan. And happy was it for them that they did so, for the miseries experienced by the Jews in that siege were without a parallel in the history of the world. Their calamities were horrible and almost incredible; not only from the fire and sword of the enemies without, but from famine and pestilence, and continual massacres and murders from the fiend-like fury of the seditious zealots within. Indeed Josephus himself says, speaking of Jerusalem, "Our city, of all those subjected to the Romans, was raised to the highest felicity, and was thrust down again to the lowest gulph of misery; for if the misfortunes of all from the beginning of the world were compared with those of the Jews, they would appear much inferior upon the comparison. To such lengths were the factions carried, that in one night 8,500, and in another 12,000 persons were slain. Famine and pestilence so much prevailed, that the inhabitants were no longer able to carry the dead bodies out of the city, but laid them in heaps in large houses, and then shut them up. The leather of bucklers and sandals, straw, and even the old dung of cattle, collected from the common sewers, were eaten; and it is recorded, that a woman of good family killed her sucking child, and dressed it for food*." It is impossible, one would think, even for the most stubborn infidel, not to be struck with the great similarity between the prediction of our Lord, and the actual accomplishment of it, as described by the historian. They are exact counterparts of each other, and seem almost as if they had been written by the very same person. Yet Josephus was not born till after our Saviour was crucified; and he was not a Christian, but a Jew; and certainly never meant to give testimony to the truth of our religion.

Another part of our Lord's prediction was now fulfilled, which is recorded Luke xix. 43. *The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.* Accordingly, the Romans having surrounded

* The reader is desired to turn to a very remarkable prophecy on this subject, which he will find in Deut. xxviii. 52—57.

surrounded Jerusalem with their forces, and having made several unsuccessful assaults; Titus, who had now the command of the army, resolved to surround the city with a wall: and by the diligence and emulation of the soldiers, this work, which was worthy of months, was with incredible speed completed in three days. This wall extended thirty-nine furlongs (nearly five miles,) and was strengthened with thirteen forts at proper distances: so that all hope of safety was cut off from the Jews, together with all the means of escape.

These calamities were so severe, that had they been of long continuance, the whole Jewish nation must have been destroyed. For upwards of one million one hundred thousand of them were slain during the siege, and near three hundred thousand more were destroyed in other places in the course of the war. But our Lord adds in the 23d verse, *For the elect's sake, these days shall be shortened*; that is, for the sake of those Jews who had been, or should be converted to Christianity; and they were shortened by the besieged themselves; by their seditions and mutual slaughters, by their madness in burning their own provisions, which would have been sufficient for years; and by fatally deserting their strongest holds, where they could never have been taken by force, the fortifications of which being deemed impregnable. Titus was so sensible of this, that he himself ascribed his success to God. "We have fought," said he to his friends, "with God on our side; and it is God who hath dragged the Jews out of their strong holds; for what could the hands of men and machines do against such towers as these?"

III. The actual capture of Jerusalem by the besieging army.

And here it is foretold respecting the temple, that not one stone of its magnificent buildings should be left upon another. And it appears from Josephus, that there was scarce any thing more remarkable in this celebrated temple, than the stupendous size of the stones with which it was constructed. Those employed in the foundations were forty cubits, that is, about sixty feet in length; and the superstructure was worthy of such foundations, for there were stones in it of the whitest marble, upwards of sixty-seven feet long, more than seven feet high, and nine broad. It was not, therefore, without reason that the disciples particularly noticed the uncommon magnitude of the stones of this superb temple, which they probably flattered themselves was formed to stand the shock of ages, and to resist the utmost efforts of human power to destroy it. But this prediction, unlikely as it then seemed, was literally fulfilled; for when the Romans had taken Jerusalem, Titus ordered his soldiers to dig up the foundations both of the city and the temple.

ple. The Jewish writers also themselves acknowledge, that the whole city was so thoroughly laid even with the ground by those who dug it up to the foundations, that there was nothing left to make those who came there to believe it had ever been inhabited. Terentius Rufus, who was left to command the army, ploughed up the foundations of the temple, and thereby fulfilled that prophecy of Micah iii. 12. *Therefore shall Zion for your sake be ploughed as the field.* And in confirmation of this remarkable circumstance, Eusebius also assures us, that the temple was ploughed up by the Romans, and that he himself saw it lying in ruins.

Besides the astonishing number of Jews slain by the sword, ninety-seven thousand were taken captive: the tall and handsome young men Titus reserved for his triumph; of the rest, those above seventeen years of age were sent to labour at the works, the Romans were constructing in Egypt; and great numbers were distributed throughout the Roman provinces, to be destroyed in their theatres by the sword, or by wild beasts; those under seventeen were sold for slaves; many of them suffered great hardships, and eleven thousand of them perished for want. Thus were the Jews miserably tormented; and from that time to this have been distressed, and dispersed over all the nations of the earth.

As the Jews were to be *led away captive into all nations, so Jerusalem was to be trodden down of the Gentiles, until the time of the Gentiles be fulfilled.* Luke xxi. 24. And accordingly their city has remained, for the most part, in a state of ruin and desolation, from its destruction by the Romans to the present time; and has never been under the government of the Jews themselves, but oppressed and broken down by a succession of foreign masters, the Romans, the Saracens, the Franks, the Mamalukes, and last by the Turks, to whom it is still subject.

It is not, therefore, only from historians that we are to look for the accomplishment of our Lord's predictions; we see them verified at this moment before our eyes, in the desolate state of the once celebrated city and temple of Jerusalem, and in the present condition of the Jews, not collected together into any one country, and under one form of government, but dispersed over every region of the globe.

There was indeed one attempt made to rebuild their temple and city, and restore them to their ancient prosperity. It was made too, for the express and avowed purpose of defeating this very prophecy; and the event was such as might be expected from the folly and presumption of the man who dared to oppose the designs of Providence, and to fight against God. This was the emperor Julian, who first espoused Christianity, then professed himself a pagan, and became a bitter enemy to the gospel.

gospel. But soon after they had begun the work, dreadful balls of fire, bursting out from the foundations, rendered the place inaccessible to the workmen, who were frequently burnt with the flames ; and they were forced at length to abandon the design. The account of this extraordinary miracle we have, not only from the Christian writers of credit, who lived at the very time, but from an heathen author of great veracity, Ammianus Marcellinus, who, though an admirer of Julian, and had fought under him in his Persian expedition in the year 363, yet acknowledges this fact.

Our Lord predicted that the destruction of Jerusalem should take place before the generation of men then existing should pass away. And it actually took place within forty years from that time. It is worthy of remark that when Christ delivered this prophecy there was not the slightest probability of the Romans invading Judea, much less of their besieging Jerusalem, of their surrounding it with a wall, of their taking it by storm, and of their destroying the temple so entirely, as not to leave one stone upon another. The Jews were then at peace with the Romans. The latter could have no motives of interest or policy to invade and destroy a country already subject to them, and from which they reaped many advantages. It could not, therefore, be from mere human sagacity and foresight that our Saviour foretold these events ; and had he even hazarded a conjecture respecting a war with the Romans, yet he could never have imagined or invented such a variety of minute particulars as he did predict, and as actually came to pass.

The only pretence that can be set up against this prophecy, is, that it was not delivered by our Saviour previous to the destruction of Jerusalem, but inserted by St. Matthew, and the other Evangelists, after that event. This may undoubtedly be said, and any thing may be said by those whose business is objection and cavil : but can it be said with the smallest appearance of truth ? Is there the slightest ground to support it ? Most certainly not. It is a mere assertion without the least shadow of proof : and an opposite assertion is a sufficient answer to it. We deny the fact ; and call upon our adversaries to prove it, if they can. They have never so much as attempted it. Not even the *earliest* enemies of our faith ; those who were much nearer the primitive ages, and much more likely to detect a fraud (if there were any) than modern infidels. But besides this, there are good grounds to believe not only that the three gospels of Matthew, Mark, and Luke, where this prophecy is related, were written and published before the destruction of Jerusalem, but that the writers of them were all dead before that event. And that which ought, with every reasonable man,

to be decisive of the question, is this, that three of the Evangelists out of four concur in giving us this prophecy as a part of their history of our Lord, and as actually delivered by him at the period assigned to it, which we know was nearly forty years before the destruction of Jerusalem. Now we have no more reason to doubt their veracity in *this* point than in any other : and if, on the strength of their character, on the evident marks of integrity, simplicity and truth, which appear in every page of their writings, we give implicit credit to what they tell us respecting the life, the death, the doctrines, the miracles, and the resurrection of Christ, there is the very same reason for admitting the genuineness of this prophecy.



EXTRACT FROM A LETTER

Lately written by a Youth, nineteen years of age, in Connecticut, to his elder Brother.

A GUILTY conscience prompts me to write this ; knowing I have often behaved unbecoming in your presence. I fear I have given you occasion, by my light and foolish conversation, to think lightly of that religion, by which only we can be saved. I have a light, vain mind, which is continually leading me into foolish talking and jesting, which are not convenient. I find it gives me great trouble. Dear brother, I hope you will not let any of my conduct, which you have or may see, influence you to think lightly of the glorious gospel of Christ, which is the power of God and the wisdom of God unto salvation. Could I forsake my foolish practices, and conduct as becomes a probationer for eternity, I should enjoy much more peace and comfort. But notwithstanding I am so vile, so foolish and sinful, I hope through the grace of God, I have received the pardon of my sins, not for any good deeds I have done, but for the sake of Jesus Christ. Dear brother, for all I am so vile and sinful myself, yet permit me to speak to you of the advantages of living a religious life. They who live piously have the promise of the life which now is, and of that which is to come. Believe me, dear brother, religion gives a double pleasure to all the enjoyments of this life. It is not a gloomy, melancholy thing ; but the highest enjoyment that can be : nothing else will give contentment. Consider, for a moment, the importance of religion. It cannot harm you to consider, and I am sensible you will see the importance of making your peace with your Maker. How can you bear the thoughts

thoughts of living without God in the world, and without his protection ? for we are liable to a thousand evils in this world, which we cannot avoid. But if we are under the protection of our Maker, we have nothing to fear from them ; for we shall have support and comfort under them ; and we know that they will all turn to our good. Those that have treasures in heaven will not be greatly moved by any earthly trials ; for they know God is a refuge and strength, a very present help in time of trouble ; therefore “ they will not fear though the earth be removed, though the mountains be carried into the midst of the sea ;” for if they lose all their substance here, it is nothing that materially concerns them : they have durable riches and righteousness in that city whose Builder and Maker is God. My dear brother, I wish you to consider well in your own mind, and answer agreeably to the dictates of your conscience, the following questions. Ask yourself, Do I believe the Bible to be the word of God, who cannot lie ? If I do, ought it not to influence my life and conversation ? Ought I not to study it, and conform my life to it ? Ought I not to take warning by the threatenings, and encouragement from the promises in it, to flee to Jesus, the ark of safety ? Can this be done too soon, considering its importance and the uncertainty of life, that our life is even as a vapour, that passeth away ? Did you ever find contentment in any of the sinful pleasures of this world ? Is there not an aching void in your heart, which nothing in this world can fill ? Have you not seen the vanity of this world, that it is insufficient, even if you could command the whole of it, to satisfy the boundless desires of your craving mind ? The desires of the immortal mind are so vast, that nothing but God, who made it, can satisfy them. You may look for happiness in the riches, honours, and pleasures of the world ; but depend on it, you will never find it there. A dream of pleasure may be continually in your mind ; but it will never come to pass. Some vain expectation of happiness may continually present itself before you ; but all your happiness will be in expectation. I appeal to your own conscience : Has it not been so ? Have you ever enjoyed that happiness you expected ? Pursue the dream no farther ; but open your eyes and look around you. Look for happiness from the world no longer, lest you should pursue the fatal dream till death opens your eyes, and you view yourself on a death bed in pain and distress. What would you then have to support you ? Certainly nothing below the skies could give you any comfort. Should you then be possessed of vast riches, it would be so far from comforting you, that it would add to your misery to think you must leave them, and that you had spent that time in getting them, which was allotted you to lay up

up treasures in heaven. O that you may now see that your happiness does not consist in the good things of this life. How greatly would it add to your happiness to become truly pious? How would it rejoice the heart of your dear mother? You must be sensible you have caused her a great deal of trouble and affliction, as well as the rest of us. But it would more than recompense her for all the trouble she has undergone for us, if she could see us careful to avoid that punishment, which will certainly come on all the ungodly. You may have many objections to make.—You hate to forsake your companions. You are afraid of their ridicule. But make the experiment. You will find you have lost nothing, and gained every thing that can be desired. You will find companions much nearer and dearer to you; companions in whom you will take much more comfort. For my part, I take much more comfort of my life, than ever I did before I was thoughtful of another world. O my brother, if you are wise, you are wise for yourself; but if you scorn, you alone must bear it forever.



THE RELATION OF MEHETABEL STORER,

In her seventieth year, taken Church-meeting-day, Nov. 4, 1713.

IT is about a year since I was first awakened by private instructions, and thought I would be serious and religious from thence forward; but I was drawn away again by vain company and Satan, but chiefly by a vain heart, so that I fell asleep in security again, and continued unconcerned or but little concerned for many months, till one Saturday night in the summer past I was reading in a little book concerning Eternity, in which the author relates a strange account of the conviction of a lewd gentlewoman, who having been late at cards, returned home, and finding the maid at her book, she contemptuously said to her, "Poor melancholy creature; what, always reading?" but casting her eye over her shoulder, and seeing the word ETERNITY, she was terrified and amazed. This put me upon more serious thoughts of eternity than ever I had before, and I strove more than ever that I might be prepared for death, judgment and eternity. And after this I was more sensible of the danger of delays, for I had pleased myself and quieted my conscience with such thoughts as these; that I was young, and that I might as well turn a year or two hence; and I saw some that were as old or older than myself not to be at all in haste to come to Christ; I thought I might venture as well as they. But now I saw more of the danger of perishing forever.

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er; and by further cautions and warnings given me in private, convictions were more impressed on my soul. I was asked whether I intended to delay till I might be settled in the world, and told that if I could be sure of four things, I might safely delay for the present. The first was, If I could be sure I should not die for some months or years. The second was, If I could also be sure the preaching of the gospel would be continued. The third, That the Spirit should continue to strive with me. And the fourth, If I could also be sure that I should have a will hereafter to comply with the good motions of the Holy Spirit. But I thought instead of being sure of all these four things, I could not be sure of any one of them. Nor did I dare entertain a thought of delaying one day longer; and I held on seeking, but not with the same earnestness that I began. Then I was taken sick, and feared I should die, yet found I had not improved my health so as to prepare for death; so I begged of the Lord to spare me a little longer that I might have more time, and I thought I should improve it better; and my desire was granted, and I got up again quickly, and was enabled to remember my sick bed promises, and sought the Lord day and night, till I hope he was pleased to be found of me. I saw the evil of sin so as I never had done before. Once I entered into a solitary place on the Sabbath evening, after there had been a person or two admitted into the church, and I thought I would beg more earnestly for the pardon of my sins, and for mercy for my poor soul. I thought if I strived to enter in at the strait gate, I might obtain; and as I was seeking, and reaching out in my desires after Christ, I hope he did manifest himself to me, and I thought I had inward assurance of the love of Jesus Christ, and I thought God had given me true saving grace; and I have since that time found a change in the frame of my heart; I cannot say it is conversion, or a saving change, but I find that the reading of the scriptures or hearing of sermons is quite another thing to me than it was formerly, and my love to gracious souls seems not only to be greater, but quite another kind of love than what I had before. Since I was propounded, I have had fears whether I was right at heart, and was walking in the narrow way that leads to life; but I was enabled to turn such fears into prayers that God would discover to me what my condition was; and if pleased the Lord to give me some satisfaction from this, that I was brought to justify him if he should deny me grace, and leave me to deceive myself to my eternal undoing. I thought God was no more bound to save fallen man than to restore the fallen angels; and if I should be found among the foolish virgins, destitute of the oil of grace, it would be my own fault, and I shall be justly condemned. But it seems a dreadful thing

thing to miss of Christ, if there was no other hell but to lose heaven. But I must lie at the feet of mercy, striving to enter in at the strait gate, because many shall seek to enter in, and shall not be able. I entreat your prayers that I may be kept in the fear of God, so as never to depart away from him.

After the first sacrament, there was a sermon preached in the afternoon, concerning the danger of self-righteousness; and I went home full of fears lest I was a self-righteous person; and I begged of the Lord to bring me off from my own righteousness, and to discover Christ to me. And while I was yet seeking, I had such clear light and sweet joy as I cannot tell how to express, but I was abundantly satisfied that I had a saving interest in Christ, and was filled with admiration at his free love and rich grace to me, which the Lord is pleased still to continue to me.



THE ORIGINAL AND CORRECT PREACHER.

THE following attempt to describe the original and accurate preacher, it is hoped, will not be viewed impertinent, though defective.

In general, the original and accurate preacher is a man of genius, abilities and religion. But as this description, though correct, is like that general strain of preaching, which is not properly calculated to administer conviction to sinners nor instruction and consolation to Christians, the subject must be handled with more discrimination. Permit me then, to enumerate the following traits or qualifications of a correct preacher, and as we pass along, to drop a few reflections.

1. He is a devout, praying man. For ministers are favoured with the most useful subjects and arrange their thoughts in the most advantageous manner when peculiarly favoured with the spirit of prayer. To sermonize advantageously, ministers must pray frequently and devoutly. Seasons of devotion are friendly to interesting thoughts and subjects.

2. He diligently acquaints himself with his own, and the moral state and circumstances of his flock. For how is it possible for a pastor to provide seasonable food for the sheep and the lambs, if he is a stranger to his own and their personal conditions? The faithful minister loves to address his own people because he knows their wants, rather than to ease his labour, by introducing strangers. People generally grow cold by the absence of their own teachers; and a thirst for novelty is too often the evidence of their habit of instability.

3. To

3. To furnish his mind with pastoral or ministerial information, he both diligently reads the Bible and the best authors on divinity ; and other interesting books. For it is not safe to disperse knowledge faster than we collect it. If we draw from our common cistern more in one day than we supply in six, there is danger of disturbing the lees.

4. While reading the works of other men, he keeps his mind in a receptive state, takes hints, makes notes of all new and original thoughts, but does not copy the schemes of sermons. For the borrower is servant to the lender, and soon contracts a servile habit, which is hostile to invention and that desirable excellency in sermonizing, which is attainable by men of ability, seeing the interesting field of theological variety is by no means sufficiently explored. The Bible is never destitute of novelty to the devout and expanding mind.

5. In the weekly course of sermonizing, he assiduously seeks for new subjects rather than new texts. For though texts sometimes suggest subjects, yet those sermons are generally the most original, ingenious and useful, which suggest and demand their appropriate texts. When a profitable subject is conceived and realized by the mind, it is easy to find an answerable text. For instance, if the preacher's mind is impressed with the dangerous connexion between erroneous tenets and wrong practices, he will, if the Bible be familiar, recollect at once that "Evil communications corrupt good manners." He, who is in the habit of hunting after texts, or of choosing texts to get subjects, is like the author, who makes his preface before he makes one word of his book. There is no security against pulpit sameness, except new subjects or a generous variety of topics.

6. The able sermonizer will carefully avoid a plurality of subjects in the same discourse ; and will not impertinently multiply either general divisions or subdivisions. For numerical figures in a sermon, except they note the arrangement of different arguments or reasons, only serve to incumber the discourse and designate the debility of the author's judgment. There are many numerical figures in sermons, which might easily be comprised in the solitary cipher.

7. The judicious sermonizer will not embarrass the body of his performance with any consequences or reflections, which anticipate and defraud the improvement. The inferences, like a wisely disposed ambuscade, should naturally and unexpectedly fall, with all their force, on the assembly. To use a different metaphor, the skilful minister will, like a wise steward, carefully reserve his best wine unmixed till the close of the feast. Nothing injures a sermon more than that confusion of thoughts, which is inseparable from the want of due arrangement.

ment. Every interesting thought has its appropriate place in a sermon.

8. The accurate sermonizer, in all his arrangements of ideas, will accurately distinguish the *genus* of his subject from the *species*; and not substitute one for the other. For what can be more incongruous than to confound general things with particular ones, or propositions with arguments? For instance, in describing the good man, he will not say that one trait of his character is disinterestedness, and another hope, and a third repentance, and a fourth faith, and so on. For disinterestedness is the genus, and ought not to be numerically ranked with the species. Disinterested affection is the tree, which supports repentance and faith, and all the other branches of Christianity. In a sermon, things should be arranged according to their natural order, and not one mistaken for another. The priest's lips must therefore keep knowledge, and he must study hard or meet an early death.

9. The good sermonizer will not be so destitute of logical manners as to compel and press his doctrine to become an inference from his doctrine. For this is but turning in a narrow circle; or saying, let us improve our subject; and 1st, if we have proved that Balaam was a wicked man, we infer that he was destitute of religion.—There is no necessity of forcing inferences; for every fruitful doctrine, properly supported and illustrated, will furnish, more or less, pertinent inferences and reflections. A rich improvement is the inseparable consequence of a good sermon, if the preacher calculates judiciously, or does not anticipate it.

Finally, one of the best criterions of an original, accurate sermonizer, is gratifying his informed and devout readers and constant hearers with a novel and interesting improvement. For new and soul interesting consequences indicate the superior wisdom of the preacher or author in the choice of his subject, and the correct arrangement of his sentiments. But what preacher can draw new and important inferences from the common and familiar topics of divinity? To avoid, therefore, that old, uniform strain of improvement, with which the auditory is as familiarly acquainted, as the church people are with the Liturgy, the preacher must leave the common road, or the mere rudiments of theology, and enter the unexplored field, which is full of the richest treasures. Some new things are necessary and acceptable.

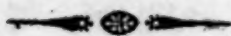
These are the traits of the original and correct sermonizer, as far as I am able to collect them from the best writers and preachers with whom I am intimately acquainted.

There is a second class of preachers, who excel in their own way. For they happily instruct and edify their auditors, not
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by delivering correct sermons according to the method delineated above, but by explaining a text or passage of scripture, phrase by phrase, as the words present in the written order of inspiration. This method, though it cannot be considered correct sermonizing, the accurate preacher may sometimes safely adopt for the sake of variety. For exposition of scripture is a profitable method of instruction ; and that which was principally used by the primitive teachers of the church. Instead of what *we* at this day denominate preaching, they expounded or delivered lectures.

There is also another method, though rarely adopted by the correct preacher, which is yet admissible. It is this, to err by rule ; it is for the preacher to imitate the able General in a woods fight, and without any logical order and usual form to fall upon his hearers unexpectedly in the most pathetic and interesting manner. As nature is often *regularly* irregular, preachers have some liberty to copy her useful example. Hence the honour conferred by the most able and regular preacher on one, who was not incumbered with written sermons or the common rules of address. For, said the able bishop to his friends, "Rodgers actually does more by his wild notes than we are able to effect by all our set music, however sweet and harmonious." In fine, I have nothing farther to add, except to ask pardon for so much freedom.

CLERUS.



For the Massachusetts M. Magazine.

A WORD OF COUNSEL TO PROFESSORS,

On the subject of Moral Honesty.

Owe no man any thing. Rom. xiii. 8.

TO afford assistance to the memory, we shall place our hints of advice on this much neglected subject, under the leading articles ;

1. *Be cautious how you get in debt.* The general state of worldly business is such as necessarily leads men to trust each other. Without this mutual confidence, trade and commerce could not exist : Nay, the very bands of civil society themselves must soon be dissolved. Yet this needful and generous confidence ought to be strictly guarded by the rules of prudence, otherwise the consequences must prove highly detrimental both to debtor

debtor and creditor. *Owe no man any thing*, should be, as far as possible, the maxim of every Christian tradesman. Therefore,

Never get into debt without some *reasonable prospect of paying*. To procure the property of others, without a design to pay at all, is downright robbery. The man who plunders his neighbour's dwelling, or applies a pistol to his breast, may expose himself to greater danger among men, but both are chargeable with great offence in the sight of God. Nor can he stand clear of the imputation of rashness and folly, deserving the highest censure, who, previously to his contracting debts, considers not *what way* he is likely to discharge them. Such may talk of trust in Providence ; but such a plea, under these circumstances, only aggravates the criminality of their conduct, by an attempt to make a righteous Providence answerable for the consequences of their unjust proceedings. O what extensive and foul disgrace have some splendid professors lately cast upon the good ways of the Lord, by their rash speculations and experiments with the property of others ! Let Christians trade safely.

Make use of no *false pretences* to get into debt. The name of friendship of a known and deserving character is often made the preface to a scene of fraud. Disappointments are pleaded which never occurred. Money, expected at a certain time, is mentioned as security to deceive the unwary. Nay, (horrible to relate !) conversation on religious subjects ; the doctrines of the holy gospel ; the dear and injured name of Jesus ; are not unfrequently used, as the successful instruments of deception, by abandoned professors of religion. The *satisfaction* felt by the upright mind in being out of debt, should operate as a reason for your endeavouring to keep unembarrassed in the world. It must greatly pain an honest man to recollect those claims which he cannot answer. Ever, then, bear in mind, that to get into debt for the relief of present distress, is almost sure in the event to plunge you into other and perhaps greater difficulties, than those you now labour under.

Remember too how *disreputable* it is to be in debt, unless in very special cases ; it leads to a suspicion of the *industry, prudence, or principle* of a man ; and that professor seems to give poor evidence of his regard to the credit of religion, who is careless of his own good name.

2. *Take heed how you behave if you are in debt.*

Much of a man's principle appears, by his spirit and conduct, when in debt. No one will trust the *avowed* deceiver. Therefore the knave approaches the person he has marked out as his prey, under the garb of honesty ; but no sooner are his fraudulent designs accomplished than he becomes another man. The vizard drops, and his real character appears.

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Are you in debt? behave then with *civility* to your creditors. May not the man, who has befriended you in the hour of difficulty, at least expect to meet with that behaviour which common decency demands? Many ungrateful persons can scarcely afford a creditor a civil answer, when he ventures to inquire after his lawful property; perhaps resent the application as an affront, and forsake *him* to play the same nefarious part upon another.

If you are in debt, be always *frank* and *candid*. Never attempt to disguise your situation by false glosses and wilful misrepresentations. Investigate, with impartial diligence, your own circumstances, and state to your creditors the naked truth. Suppress no part of information, which justice calls for at your hands. In transactions which relate to God or man, this world or a future, an ingenuous disposition is particularly pleasing. *He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy.* Prov. xxxviii. 13.

Never evade the claims of creditors by *false promises*. A man destitute of conscience, when pressed, will promise any thing to procure present relief; but this is adding sin to sin. He acts like the highwayman, who, having plundered the traveller, murders every one who endeavours to apprehend him. Such a character seems prepared for any enterprise of darkness. His conscience is seared as with a hot iron; and he is sure, if converting grace prevent not, to have his part in the lake which burneth with fire and brimstone. Rev. xxi. 8.

Sit not down *contented*, if in debt. He that is easy, happy, and satisfied, in such a situation, wears a character so nearly verging towards that of a villain, that it would require great penetration indeed to distinguish them. Therefore,

3. *Endeavour as soon as possible to discharge your debts.*

In order to this, *contrive* to pay. Lay down some prudent *plan* for the attainment of this desirable end. If you feel *yourself* incompetent to this, request some faithful friend to assist you by his counsel; and resolve to use as many contrivances to pay, as you or others have done to contract debts.

It is equally necessary that you *exert* yourselves to pay. Wishes, unaccompanied by suitable endeavours, only tend to poverty and disgrace. Let justice to your creditors be a spur to your application and industry in your calling. To be negligent when opportunities for exertion offer, or to waste your time in indolence and trifling, is indirect robbery of those whose claims upon you reach to every reasonable effort within your power.

Nor is it less incumbent that you *deny* yourselves to pay. The delicacies of the table, the superfluities of dress, &c. are glaringly inconsistent with a state of insolvency. To make entertainments

tertainments for your friends or acquaintance, with what is not your own, is to defraud your creditors, and to feed others on the spoils of their property. Before you are hospitable and generous, determine to be just.

Begin this needful work *immediately*. Disinclination to any duty will furnish many specious arguments for present neglect. Hence many suppose they could pay if circumstances were any way altered from what they are. They intend to apply themselves seriously to this concern hereafter, just as some talk of future repentance for the sins they are now committing. But we may venture to affirm, that if you do not *now* do what your opportunities admit of, your intentions to pay at all may be very justly questioned. *Whatsoever, then, thine hand findeth to do, do it with all thy might.*

If you wish to succeed, *persevere* in your attempts to pay. Though you may see many difficulties before you, do not despond and say, *there is no hope*. Though your first efforts may be baffled, look upward and try again. Much may be and has been done by little and little. If conscientious and diligent in the path of duty, you have many encouraging declarations of scripture on your side. See Gal. vi. 9. *And let us not be weary in well doing, for in due time we shall reap if we faint not.* Prov. iii. 6. *In all thy ways acknowledge him, and he shall direct thy paths.* Psalm xxxvii. 5. *Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.*

Surely none will answer the foregoing plain remarks by observing, "Many lay great stress upon moral honesty for salvation; but we renounce the pharisaic sentiment, and glory in assurance of eternal life, because we trust in the finished righteousness of the Son of God."—Mistake me not, friend! I have not been substituting honesty in the stead of the Saviour and his blessed work. I wish not to flatter the expectations of him, who makes integrity between man and man, a reason for setting aside the gospel! But I wish to remind the professor of evangelic truth, that unless his faith lead him to the love of social justice, he is deceiving his own soul, if he suppose himself made a partaker of the faith of Christ. For this is the will of God—that no man go beyond or defraud his brother in any matter; because that the Lord is the avenger of such. 1 Thes. iv. 6. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things, Phil. iv. 8.

FIGLINUS.

ON THE DIVINE REQUIREMENTS.

I John v. 3.—“ *His commandments are not grievous.*”

IT has been the opinion of some, that, though the commands of God are all reasonable and just, yet they greatly exceed the ability of men, in their present, imperfect, fallen state. While, on the other hand, it is maintained, by many, that if we do as well as we can, we shall be accepted. An attempt to set this matter in a clear and convincing light, will, doubtless, be considered as laudable. For it is important that it should be made to appear, that “the way of the Lord is equal.” It is the object of the following essay, to shew, both from reason and scripture, that *God requires no more of men, than they are able to do.*

We always suppose that men are *able* to do any thing, which they have powers and faculties of body and mind to do, whether they are *willing* to do it, or not. For though a *willing mind* is as necessary to the performance of duty, as bodily and mental powers and faculties; yet we never consider this as constituting any part of human ability. It is true, divines, for the sake of distinction, give the name of *moral ability* to *willingness*; yet it is evidently in a figurative and improper sense. It is a dictate of common sense, that men are *able* to do every thing which they have powers and faculties of body and mind to do, if they were willing or disposed to do it.

Having made these observations on human ability, the way is prepared to prove that God requires no more of men, than they are able to do.

1. This may be argued from the rectitude of the Divine character. Reason and revelation concur to teach us, that God is a being of perfect moral rectitude. He governs the world in righteousness. He never tyrannizes over any of his creatures. He never requires any more of them, than it is reasonable and right he should require. He is not a hard master, as many of his creatures imagine, reaping where he has not sown, and gathering where he has not strawed. Shall not the Judge of all the earth do right? These observations are too obvious to be controverted.

But, did God require more of men than they are able to do, he would act an unreasonable and tyrannical part. Though men may reasonably be required to do many things which they are *unwilling* to do; yet they can never be reasonably required to do any thing which they are *unable* to do. All can see, that it would be unreasonable and oppressive, in a prince, to require his blind subjects to read, his maimed subjects to perform hard labour, or his indigent subjects to pay enormous taxes. The Israelites, in Egypt, after they were denied the usual allowance
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of straw, were unable to return the usual number of bricks. And who does not perceive, that the conduct of Pharaoh, in requiring them to do it, was arbitrary and cruel? And did the Sovereign of the universe (with reverence be it spoken) require men to do any thing which they are unable to do, his ways would be unequal, and his conduct would be liable to the just censures of all his rational creatures.

Here it may be proper to stop, and endeavour to answer some objections, which may, perhaps, be made against the preceding argument.

Objection 1. It may be said, That God is a great and incomprehensible being; that his thoughts are as high above our thoughts, and his ways above our ways, as the heavens are above the earth: and that, therefore, it is presumption in us, short-sighted creatures, to pass judgment upon his conduct, and say what he may do and what he may not. It is not for us to determine, what it would be right or what it would be wrong for God to do, in his treatment of his moral subjects. His ways are not to be compared with ours. It may be right, for aught we know, for God to treat men, as it would not be right for an earthly prince to treat his subjects. And though it would be arbitrary and unjust for an earthly prince to require that of his subjects, which they have not power to do; yet it is too much for us to say, that it would be arbitrary and unjust for God to require that of men, which they have not power to do; since, being infinite in understanding, he may have reasons for his conduct, which, to us, are unknown and unsearchable.

Answer. It is true, God is a great and incomprehensible being. It is but a small part of his counsels and ways, which the most enlightened of his creatures can know. The reasons of his conduct, in numberless instances, lie beyond the reach of our investigation. But, although it would be presumption in us, to judge of God's conduct, in innumerable instances; yet it may not be presumption in us, to judge of his conduct, in some plain cases. As moral agents, we are capable of knowing the relation in which we stand to our Creator and moral Governor, and how he ought to treat us. Though God is infinitely great and exalted; yet justice and equity are of the same nature in him, as in his creatures. And if we were not capable of judging of his treatment of us, we should not be proper subjects of his moral government; since we should not be able to determine, whether we had reason to complain or approve of his conduct towards us. But, the truth is, we are as capable of knowing, when God's treatment of us is just and right, as when a fellow-creature's is so. And, accordingly, God not only permits but requires men to judge of his conduct towards them. Thus he says to the Israelites, *Isa. v. 3.* "And now, O inhabitants

inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard." And to the same people he says, Ezek. xviii. 25. "Hear now, O house of Israel, is not my way equal? Are not your ways unequal?" The incomprehensibility of God's counsels and ways, therefore, is no reasonable objection against our safely judging of his treatment of moral agents.

Obj. 2. It may be said that God is a sovereign, and has a right to treat his creatures as he pleases, without giving to any an account of his matters. And that though it may seem unreasonable for Him to require men to do more than they are able; yet he has a sovereign *right* to make such a requirement.

Ans. God is, undoubtedly, a sovereign, in the most absolute sense. He has a right to do what he will with his own. He has a right to do, and does do as he pleases. But does it from hence follow, that he is ever pleased to treat his creatures in an arbitrary, unequitable and tyrannical manner? The sovereignty of God is not an unreasonable, oppressive sovereignty. God does what he pleases; and he is always pleased to do what is reasonable, just and right.

Obj. 3. It may still be said, That though it would have been wrong for God to have required more of men than they were able to do, as they came out of his creating hand; yet, as they have, by their own misconduct, impaired or destroyed some of the powers and faculties, with which he at first endowed them; may he not be justified in still requiring as much of them, as if all their powers and faculties remained entire? Has God lost his right to command, because men have rendered themselves unable to obey?

Ans. If men have either wickedly impaired or destroyed any of the powers and faculties, either of their bodies or minds, they are exceedingly criminal for so doing, and deserve to be punished for it by their Creator, who gave them their powers and faculties, that they might use them in his service. But, nevertheless, this is no reason why God should now require them to do more than they are able to do. Suppose a commanding officer orders one of his soldiers to march at a certain time, to a certain place. But before the time arrives, the soldier wilfully cripples himself. The commanding officer may justly punish him for making himself a cripple, in order to evade his reasonable commands; but may he now justly require him to march? Should he give him such an order, might not the soldier reply, "It is impossible; I am a cripple; and was it to save my life, or to save the country from ruin, I could not march?" This case is applicable to all others of a similar nature. Men can never be blameworthy for not using faculties which they have not to use, nor for not exerting powers which they have

not

not to exert. Neither God nor man may reasonably require any one to do that which he is not able to do ; whatever powers and faculties he once had, or however he may have lost them. I proceed,

2. To exhibit some evidence, from the holy scriptures, that God requires no more of men than they are able to do. The divine law, which comprehends all that God ever required of men, enjoins no more upon them, than they are able to do. The first and great commandment in the law, which includes all the rest, is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This imports, that men are bound to serve and glorify God, with all the powers and faculties, both of body and mind, which they possess. This is all God requires in his law. He neither requires men to make them any new powers or faculties, nor to use any which they have not. All he demands, is, that they serve and glorify him as much as they are able.

Our Saviour hath plainly taught us, in the parable of the talents, that God requires no more of men, than they are able to do. He, who had faithfully improved only two talents, was as much commended by his Lord, as he, who had faithfully improved five talents. And the slothful servant, who hid his talent in the earth, was not condemned because he had not received two or five talents, but because he had not faithfully used the one talent, which his Lord, in his sovereignty, was pleased to give him.

In the second epistle to the Corinthians viii. 12, the apostle, speaking of the duty of Christians to contribute to the necessities of their indigent brethren, says, "If there be first a willing mind, it is accepted, according to that a man hath, and not according to that he hath not." The reason of the thing is precisely the same respecting every other duty or command of God. He requires men to do no more than they are able to do.

(To be continued.)

RELIGIOUS INTELLIGENCE.

DOMESTIC.

ABSTRACT OF REV. MR. SMITH'S JOURNAL.

THROUGH the favour of Divine Providence, I have returned from my second Mission to the north western parts of the state of New York.

I have

I have been 17 weeks in the employment of the Missionary Society ; during which time, I have travelled upwards of 1400 miles ; preached about 70 times ; administered the Lord's Supper four times ; baptized 3 adult persons, and 38 children ; admitted 32 persons into the church ; attended 38 conference meetings, and 6 church meetings, and formed one church ; visited a number of schools, and some sick persons ; and made 296 family visits.

I have visited an extensive tract of new settlements, which contain an astonishing number of inhabitants, for the time they have been settling, which is, generally, from 6 to 12 years. They are a very mixed people, and at present are, for the most part, in a very unsettled state of society.

But there are thousands of very hopeful Christians among them ; by whose means stated meetings, on the Lord's day, for social worship, are constantly held in almost all their towns and settlements. But generally they are destitute of gospel preaching ; except what is sent to them by the Missionary Societies. And this has been, and is, of incalculable importance to them ; for, by these means, the standard of the Lord has been set up every where among them ; and now returning penitents rally round the Divine standard. Its importance is great also in view of the numberless errors with which they are assailed in their defenceless state, and by which many are ensnared, and taken, and fall.

There are numbers of irreligious and ungodly men, who are making exertions to promote deism and infidelity, under the name of universal salvation ; that refuge of lies, and hiding place of falsehood.

I conversed with one of them, who very frankly told me, that, for 12 years past, he had been travelling into all parts of the country, preaching universal salvation ; " but, (said he,) I have entirely done with the Bible ; I utterly renounce it ; I preach universal happiness ; I now freely profess myself to be a deist."

There are many pernicious errors propagated there at present. But there is a very favourable opportunity for gospel preachers to do much good. Generally I found a prevailing disposition to attend the preaching of the gospel ; and upon the Sabbaths, large and crowded assemblies, and very solemn attention.

There were special revivals of religion in several towns. I spent about a week in Verona ; the people appeared greatly solemnized and attentive. After about five weeks I had occasion to repass through this place on my way to Leyden ; and found a general awakening through the town. There were about 60 under the most distressing convictions of sin ; some had

had obtained hope and comfort, and were enabled to rejoice in Christ Jesus. Others were earnestly inquiring what they must do to be saved. All were solemn. Even deists were struck dumb. The people entreated me to stay and spend the season with them ; and I should have rejoiced to have done it ; but my engagements would not admit of it. However, I tarried with them between two and three weeks, and laboured with great satisfaction. There were 31, who gave very clear and hopeful evidence that they had experienced regenerating grace. Of these, one was about sixty years old, and one about fifteen ; generally they were under thirty-five years. One was before a professed deist : but, O, how changed !

The last Sabbath that I was with them, besides preaching three times, I baptized three adult persons, admitted nineteen into the church, administered the Lord's Supper, and baptized eighteen children.

Thus, in perfect agreement with the practice and example of the Apostles, I baptized believing parents and their households.

While I was tarrying at Verona, the Rev. Mr. Cram, a Missionary, called on me, and requested me to go with him to New Stockbridge, about twelve miles distance, and visit the Stockbridge tribe of Indians there. We went, and called on the Rev. Mr. Sergeant, who is a stated Missionary to them. A meeting was appointed, and we attended. It was the first time I ever saw a worshipping assembly of Indians. The scene was truly interesting and affecting. A psalm was read, and a choir of singers, in the galleries, of men and women, rose with their psalm books in their hands, and sung, in three parts, with great decency and solemnity. The idea that they were Indians singing the songs of Zion, was so delightful and affecting, as to cause tears of joy to flow down my cheeks. After prayers, we preached to them, in turn, with an interpreter ; and they appeared to give the most solemn attention. Indeed, they are very remarkable for their attention and solemnity during public worship. Twenty-five of these Indians are church members, and generally sustain fair characters.

In the evening, a number of them came in to see us, and conversed in a very free and understanding manner, on the excellence and preciousness of the gospel of Christ. While they observed, " O the wondrous grace and love of Christ, in coming down to this wicked world, and dying to save poor sinners ! yes, poor Indians !" their very hearts seemed to be melted down with a lively feeling sense of redeeming goodness ; and their tears, like rain, suffused their sable faces. It is truly wonderful to see what almighty grace can effect.

" Lions and beasts of savage name,
Put on the nature of the lamb."

The

The next morning I visited their schools. The Indians have two schools here, each containing 50 children, young Indians, learning to read and write. Large classes of those about 12 years old, read in the English Bible very decently. They are in want of some school books, such as testaments, spelling books, and primers; and earnestly requested me to solicit some for them.

I was greatly pleased with the hopeful appearances amongst them. I think there is a very encouraging prospect of their becoming completely civilized, and also christianized.

Some of the tribes will not countenance the gospel's being preached among them; but others express the greatest desire to enjoy that privilege.

May the Lord of the harvest raise up and send forth labourers into his harvest.

I spent five weeks, as directed, in the town of Leyden. In all places I experienced very great kindness and benevolence; and every where grateful acknowledgments were made to the Missionary Society.

Received, for the Massachusetts Missionary Society, 58 dollars 94 cents.

DAVID SMITH,
Missionary for the Massachusetts Missionary Society.

Haverhill, Nov. 1805.

Extract of a Letter from a young Gentleman in Williamstown to his friend in B—, dated Jan. 6, 1806.

“THE attention to religion in this place is much as it was when you left town last November. Christians appear to be alive. The evening conferences are crowded and solemn. Seven persons now stand propounded for admission into the church. These, with those who have joined since May last, increase the number to 61. Nothing special occurs in college. It was hoped the sudden and affecting death of —. —. one of the students, would be made a mean, in the hands of a sovereign God, to awaken the students to a sense of their condition. But this desirable effect has not yet taken place.

About the latter end of November I heard that the awakening in Loudon still continued; and that upwards of 30 had at that time been added to the church since the beginning of September. In South Hampton there is a great reformation. More than 50, I am informed, have lately been hopefully brought in. O let us ever remember with ardent affection the cause of the blessed Redeemer. Even now it prevails, and it will finally triumph! I long to see you, and renew our conversation upon these pleasing, these most delightful subjects.”

FOREIGN.

FOREIGN.

(From the London Evangelical Magazine.)

EXTRACT

*Of a private Letter from a Roman Catholic Clergyman in Germany,
to the Rev. C. F. Steinkofft.*

FEBRUARY 25, 1805.

YOU wish to obtain some information respecting the religious state of the Roman Catholic part of Germany :— though, in my humble situation, I cannot take a view over all Germany ; and possess not, by far, the requisite knowledge for an accurate representation of the matter, yet I will freely and simply tell you my opinion :

I cannot but think, that far the greater part is still sitting in darkness and the shadow of death. There is certainly every where more superstition and infidelity than such faith in the Lord Jesus as he seeks and approves. Poor flock ! “ They are my brethren according to the flesh.” May I say with Paul, “ They have the covenant, the promise, the pledge of faith.” They are zealous for God, but not according to knowledge ; so that “ they go about to establish their own righteousness, not submitting themselves to the righteousness of God.” There is still every where much *willing* and *running*, but in ways of their own choosing ; with confessions, pilgrimages, saint-worship, masses for the dead, indulgences, rosaries, monkish orders, &c. By these means they are for saving themselves, absolving themselves of their sins, purchasing heaven, and redeeming poor souls out of purgatory ; but all this without self-denial, reformation of manners, or change of heart,—without faith in Christ, without his Spirit or merit. There are indeed, new lights, who are desirous of taking away all those absurdities from the blind populace, which hitherto had known nor heard of nothing better ; and, instead thereof, would introduce their new-fangled ideas and moral systems ; and are desirous to spread a mere natural religion.

In opposition thereto, the poor people, and the clergy of the old stamp, like-minded with them, will not be deprived of those things.

The governments command, dictate, and strive in such manner to abolish superstition, and to amend every thing by regular plans of education ; but the number of those, who substitute and preach faith in Christ, and his saving gospel, is, in the first place, but small ; and in the second, they are despised, together with their Christ and old fashioned gospel ; and charged

with fanaticism or heresy on the part of the common people, as well as of the great and learned.

God hath, however, about eight years ago, awakened several clergymen in Swabia to a living faith in and knowledge of Christ; and also by their instrumentality, numbers of people in different places. There was great commotion and persecution many ways, of every thing relative to this new doctrine. Three excellent pious clergymen, who had suffered much before, were obliged to emigrate; and were received by a worthy Bishop in Austria, where they are still held in esteem, and do much good. Their friends are still in this country, and go on with their labours, and the Lord works with them; so that here and there good fruit appears, yet "the harvest truly is plenteous, but the labourers are few!"

Since the secularization of many ecclesiastical states, at the last peace, the blind zealots have lost much of that power, which they abused in the persecution of spiritual Christians; so that they are now no more disturbed from that quarter.

Under the present government of Bavaria a far greater liberty prevails; and the fear of inquisition, or violent persecution is laid aside; nevertheless, the free preaching of the pure, uncorrupted gospel meets with obstinate and manifold contradiction, both on the part of the populace, who have been rendered callous by their inveterate superstition; and of the clergy, many of whom are afraid of them; and many obstructions are still in the way.

Perhaps there may be much good in the country that I neither see nor know. If so, I rejoice; but to what I do not know, I cannot speak. I find, on the whole, but little hunger after God, after Christ our Redeemer, and after his soul-saving word; because they generally imagine they can save themselves. I find much prejudice against the essential truths of Christianity, little desire after conversion; but also few awakened ministers to excite such a desire as to shew the people their poverty and helplessness, and lead them to the all-sufficient Fountain. Rather, they fill them with delusion and self-conceit, as if they could help themselves, either with a mere mechanical repetition of outward ceremonies, or by artificial systems and fine representations of virtue. Thus they all became "rich and increased with goods, and have need of nothing, and know not that they are wretched, miserable, poor, blind, and naked!"

They boast, indeed, loudly, that they are making at present, great progress in enlightening the people; and are spreading more pure ideas of religion, by insisting on a good education, and by improving the method of instruction in the schools. This is all true; but of Christ, in whose name alone is salvation,

tion, and of his preaching, I do not hear much notice taken: it is buried in silence. They will build every thing without the Master-builder and the chief Corner-stone. Him they reject boldly, either in an open or silent manner. What will be the end thereof?

Only the sound from Ratisbon, of the excellent Wittman's Bible institution, reaches my ear, and refreshes me amid the many poor endeavours void of Christ. O how many societies, institutions, and associations have you Englishmen, from which much blessing may be expected!

Pray the Lord of the harvest, that he would send forth also labourers to our country, which, I trust, belongs likewise to his harvest! This is my view of the matter; but, as I said before, it is very circumscribed. God grant it may be better than I know!

REMARKABLE BENEVOLENCE.

[*Translated from the Periodical Publications of the Basel Society.*]

TOWARDS the close of the year 1799 (as I am informed by a most respectable and intimate friend, whose name need only be mentioned to confirm the veracity of the following tale in the mind of every reader, but who chooses to remain concealed) an old man, near sixty years of age, diminutive and deformed in his person, came hither in his way to W. and requested me to take him, and furnish him with employment, as the winter presented him with no other prospect than to be starved with cold or hunger; and not being full sixty years old, could not be received into the hospital. Providence enabled me to provide for him, by furnishing him with work in his own profession. I gave him some maps to paint for my pupils. From this person, who remained with me for thirteen months, until death removed him, I learnt the following very remarkable circumstance:

“He was a native of Alsace; and on a journey he made to K——, he married. He inhabited a small house, without the gates of the town; and his employment barely subsisted him, though he constantly worked for rich and respectable people in the city. He was a painter and gilder. Every evening he was accustomed to bring bread home with him for his family, from the produce of his work. It happened, however, once, that he did not receive his money. Although God has expressly commanded, that “the sun shall not go down before the labourer receives his hire,” yet the degenerate Christian pays but little attention to the commands of his Maker! Very many, and
clergymen

clergymen amongst the number, are not even acquainted with all his written commands, more especially those in the Old Testament, notwithstanding Jesus Christ hath absolutely declared, in Matt. v. 17, that all shall be strictly observed, and that not a jot or tittle thereof shall fail. Now could the poor gilder no longer get paid by his employers. For some time, however, he was enabled to carry home bread with him as usual to his hungry family; but at length every resource was exhausted. Throughout the day, during his work, he put up an inward prayer to God, that he would graciously dispose the hearts of his masters in his favour, so that they might not allow him to go home penniless; but the day passed, the time of labour finished, and the poor husband and father had nothing—nothing at all to take home with him! Melancholy and sad, he entered the suburbs where he lived, with a heavy heart, and downcast eyes. Some one going towards the city, met him, saluted him as he passed, and slipping a piece of silver into his hand, glided by him. B. (so was the poor man called) stood stock still, astonished; and shouting aloud, with eyes uplifted, tears ran down his cheeks; and he bitterly reproached himself for his vile unbelief in that God who feedeth the ravens, and numbers the very hairs of our heads.

“Passing onwards, his way lay through a path between two hedges, where he heard a faint voice, in a mournful complaining strain; and as he looked round him to know from whence it proceeded, he saw a young man, who had the appearance of a traveller, lying in the grass, pale, weak, and emaciated. “What is the matter, my friend?” asked the poor painter.—“Sir, I am a travelling mechanic, and am going towards home: I have yet far to go. As my money ran short, I was obliged to act with the utmost frugality; and expended daily only what my most urgent necessities demanded: notwithstanding, my money is all gone. The whole of this day have I pursued my journey without tasting food; and my strength is so entirely exhausted, that I can go no farther!” What was poor B. to do? He had nothing but the small piece of silver:—should he give him that? But what would remain for his hungry expecting children? Perplexed, confounded, and almost mechanically, without knowing what he said, he demanded of the young man if he had no small money about him, even of the most trifling value, to give him in exchange for his little piece of silver. “O, my dear Sir, would I had, I should not lie longer here!” The heart of poor B. felt a terrible conflict. At last, shrugging his shoulders, with great sorrow and heaviness of mind, he pursued his way; but he went not far: his piece of money burned like fire in his pocket: he hastily turned back, gave it to poor the traveller, and with great agitation turned away quickly,

quickly, weeping, sobbing, and almost reeling like a drunken man. He had not proceeded far, before he met a man, with several longish loaves of bread, which he carried under his arms, coming directly towards him. As they approached each other, the man saluted him in a very friendly manner; and passing him, slipped one of his loaves under his arm, and putting a dollar into his hand, hastened away. The poor painter threw himself on the grass, and wept aloud!

“Who can read, without the deepest emotion, this wonderful relation of the gracious providence of God towards the necessities of his children! The worthy painter acted with such pure humanity, and the hand of God so visibly interposed, that while we are compelled to bestow our warmest approbation on his conduct, we are led to offer our humble adoration at the throne of grace. Such tales as these are like apples of gold in dishes of silver; and though at all times, yet in our days more especially, a word in due season. If the poor Christian is led to further perseverance in his confidence in God, who hears and answers prayer, and the weak believer taught to blush for his unbelief, this memorable instance of God’s paternal care will not have been recorded in vain!” O.

ANECDOTES.

MOTIVES OF MINISTERS.

AN old divine, preaching before an association of ministers, and desiring to quicken them in their regard to the principal end and motive from which they acted, pointed them to the last and awful day of judgment; and having considered Christ the Judge, as seated on his throne, he represented him as calling his ministers to an account, inquiring how they had preached; and with what views.

He calls one first, and puts this question to him:—“What did *you* preach for?” He answers, “I preached, Lord, that I might keep a very good living left me by my father; and which would have been lost to the family if I had not taken orders.” Christ says to him, “*Stand by*; thou hast had thy reward.”

The question is put to another:—“And what did *you* preach for?” He replies, “Lord, I was applauded as a very learned man; and I preached to keep up the reputation of an eloquent orator, and an ingenious preacher.” Christ’s answer to him also was, “*Stand by*; thou hast had thy reward.”

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The Judge puts the question to a third: "And what did *you* preach for?" "Lord," says he, "I neither aimed at the great things of this world, though I was thankful for the conveniences of life, which thou gavest me; nor did I preach to acquire the character of a wit, or a scholar,—but I preached in compassion to *souls*, and to please and honour *thee*. My design in preaching was, Lord, to win souls to thy blessed Majesty!"—Upon this, the Judge called out, "Room, men! Room, angels! Let this man come, and sit down with me on my throne, as I am set down with my Father on his throne; he has owned and honoured me upon earth, and I will own and honour him through all the ages of eternity!"

The result of this representation was, that all the ministers went home much affected; resolving, that, through the help of God, they would mind their work *more*, and look *better* to their *aims* and ends ever after.

That such may be the effect of this paragraph on the mind of every clerical reader, is the prayer of A. Z.

"My son, give me thine heart."

DURING the late awakenings in Vermont, a person, who had not common understanding and was generally called a fool, became serious and was hopefully converted. One evening at a conference, seeing several persons under great distress of mind, he said to them, "Sinners, I tell you what you must do. You must give your whole hearts to God and then you will get relief. You must not think to split your hearts and give a part to God and keep a part to yourselves." 1 Cor. i. 26—29. Isaiah xxxv. 8.

"The sacrifice of the wicked is an abomination to the Lord."

A LITTLE girl (about twelve years old) in one of the new settlements in New-York, went to hear a missionary preach. The preacher said, in his sermon, "God always looks on the heart. And whatever we may do, even when we pray, if our hearts are not right with God, he sees that all our actions are wholly sinful." The little girl, who had been in some degree concerned for the salvation of her soul, and had gone about to establish her own righteousness by praying very often in secret, heard with attention. For she had before thought that all prayers must be good, from whatever motive they might be performed. Being considerably distressed after she went home,
she

she told her mother the minister had spoiled all she had ever done in religion, and that she thought she was the greatest sinner in the world, and that she had been praying all the way home. Being asked what she said in her prayer ; she replied, " I kept praying, God be merciful to me a sinner."

POETRY.

THE COMPLAINT.

Written in extreme pain.

OF on yon mountain's misty height
The jocund Morn I see ;
Gay o'er the world he looks and smiles,
And shines,—but not for me !

The bleating flocks that crop the vale,
Now from confinement free,
Sport round the gently murm'ring rill,
And please—e'en all but me !

The golden eye of day that wakes
The village boy to glee,
That fills each heart with new-born joys,
Imparts—no bliss to me !

The moon, beneath whose silv'ry light
I've bow'd the grateful knee,
And roam'd reflecting o'er the green,
Is fair,—but not to me !

And ye bright worlds, that roll on high,
That shine by Heav'n's decree,
Each eye exulting views your beams ;
Ye're bright,—but not to me !

For me no joyous scenes can charm ;
On waves tumultuous tofs'd,
Enwrap't in more than midnight gloom,
And Hope's glad anchor lost !

Helpless, amid Life's stormy sea,
I solitary roam :
No ray of light to cheer my way,
Or guide a wand'rer home !

O that some wave's resistless force
Would end my vary'd woes!
Would hide me in th' unfathom'd deep,
And give my heart repose!

But, hark! amid the cheerless gloom,
Some friendly voice I hear;
Sweet as th' harmonious seraph's strain,
It fills my ravish'd ear!

"Mortal," it says, "press onward still,
"Chace ev'ry fear away;
"What, tho' thy path is strew'd with woes,
"It leads t' immortal day!

"Each trial fills th' appointed place,
"And each, well understood,
"In spite of ev'ry foe, will prove
"A messenger of good!

"Fear not; there is reserv'd for thee,
"In happier realms above,
"A harp to sound Immanuel's name,
"And sing his dying love!

"There every string, thro' endless years,
"Shall tell what he hath done;
"And celebrate, with joy unknown,
"The vict'ries he hath won!"

He spake; and ere he flew, he bade
Gay Hope dispel my fear,—
To cheer Life's path thro' every storm,
And wipe each falling tear!

E. MAGAZINE.
